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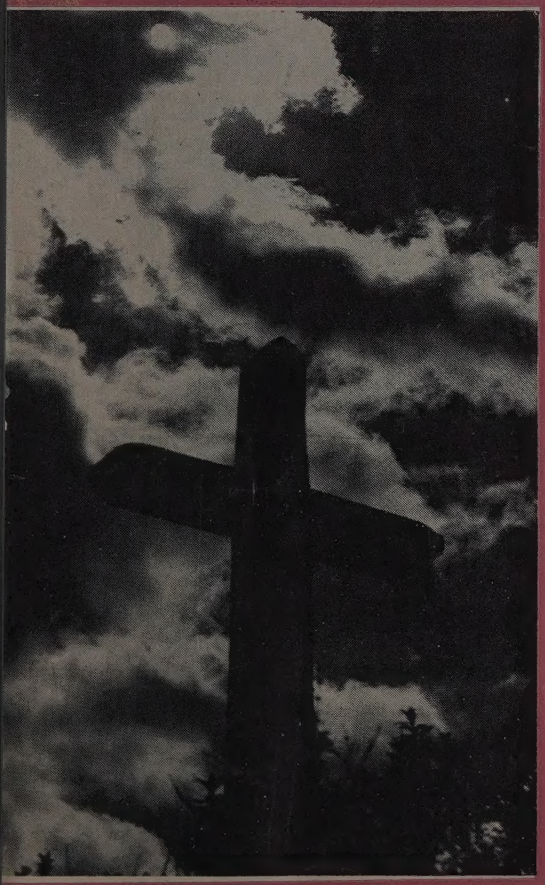

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LUTHERAN MEN

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Love And The Cross

by

J. B. MOHR

What does the Cross say to easy-going Christianity?

NLC News Photo

Do we love "the least of these my brethren"?

THE CROSS of Christ commands our attention during Lent, reminding us that Jesus suffered and died. We see the Son of God struggling to the death against the power of darkness. And when Jesus tells us to take up our own cross and follow him, we are reminded that the way of the believer is not easy.

Popular Christianity would eliminate the Cross and what it stands for, and reduce faith to morals and idealism and self-improvement. As in the days of Jesus, so today the Cross is a stumbling-block and offense both to the "natural" man and the "religious" man. Edwin Lewis, in his *A Philosophy of the Christian Revelation*, wrote:

> No kind of reasoning can get around the initial difficulty—the fact that there is that in man which "disposes" him against the truth of Christianity. It is simply not so, that it is "easy to be a Christian," if by "easy" is meant something that comes to us "naturally." Involved here is something to be **believed,** something to be **accepted,** something to be **done,** something to **be,** and at every point there is that in us which creates a difficulty.

"Love-Thy-Neighbor Stuff"

Some time ago there came to me a reprint of an article in the *Reader's Digest* of February, 1941, called, "I Am For the Churches," by Roger William Riis. There is no doubt that the article was widely read, perhaps by millions who were desperately trying to find out what Christianity and the church stand for. What did they learn? Anything about the Cross? No.

That author confessed he used to scoff at the church and had not been in one for 22 years. Then one day he went to church and heard a simple sermon on the beauty and permanence of the church. He was enticed to investigate further, with the result that now he is all for the church.

He said the church is the place where all people can find answers to their spiritual quests and cultivate their spirits and concentrate on lofty ideals. Of course, said he, there still are churches that hold to a "repell-

ant" form of salvation!

He described his visit to a prayer meeting in Virginia. There were 2000 persons present, men, women, children, earnest and devout. What went on at that meeting? Did they participate in "revival stuff"? No. But there was "simple, direct Christianity." "Love-thy-neighbor stuff." "Good stuff."

How practical and down to earth. No fancy theological implications Nothing repellant. Something solid and good.

Love is Not Simple

Jesus himself had no quarrel with the idea that a child of God ought to love God and his neighbors simply and directly. Indeed, we can hear Jesus speak comfortingly about the love of God and the lilies of the field. But we dare not forget that this is not the entire story.

There is the disturbing matter of the Cross of Christ.

It is easy to speak about "love-thy-neighbor stuff," but the history of Judaism and of Christianity painfully show how difficult it is to put it into practice. Events in the first half of this century have rather dramatically shown us how little of this "love-thy-neighbor stuff" the world has—even in Christian countries.

Jesus came unto a people who knew all about "love-thy-neighbor stuff." When he gave his commandment of love toward God and neighbor, he was quoting from the Old Testament. But he learned that people did not, in fact, have that law written in their hearts.

We need no new prophet today to tell us we ought to love our neighbors. We need a way, some help, to put it into practice. We cannot do it as we ought to do it, by merely wishing to do it, nor by reciting it to ourselves ten times a day, nor by exerting our wills, nor by calling it "good stuff."

Jesus also did not have any special quarrel with those of his day who had lofty ideals, who wanted to cultivate their spirits and show great zeal for God. No people in history had a higher zeal for God and the law than the Jews. But they were no more successful at loving their neighbors, through their own strength alone, than we are today.

No, not even so eminent a Pharisee as Saul the persecutor of Christians, whose zeal for God has never been surpassed by any other mortal man—even he did not love all his neighbors (unless you consider "loving" and "persecuting" to be the same thing). The priest and the Levite passing by the wounded man on the road to Jericho knew perfectly well that God expected them to help that man.

The law was not really written in their hearts. It was embalmed in ordinances, rituals and ceremonies. It also had something to do with the definition of what a neighbor was. There were all kinds of ways of evading the intent of the law.

Moral Maturity

Only after Saul became the converted Paul were his eyes opened to the truth about himself. Only after

his conversion (a repellant term) could he exclaim, "O wretched man that I am, who shall deliver me from this body of death?" (morbid "stuff") Before that time, he had thought of himself as a fine, loving person indeed, the servant of God *per excellence.*

Only after Martin Luther reached moral maturity could he say:

> This understanding of the law spiritually is far more deadly, since it makes the law impossible to fulfill and thereby brings man to despair of his own strength and abases him, for no one is without anger, no one without lust; such are we from birth. But what will a man do, whither will he go, when oppressed by such an impossible law?

Now, to suppose that we, through our own strength alone, can do what Paul and Luther could not do on their own—perfectly fulfill the spirit of the law—is arrogance on our part. To suppose that we can do what Jesus could not do—by mere persuasion get men to put the spirit of the law into practice—is also arrogance. He, the very incarnation of God's love, came unto his own and his own received him not, but crucified him.

Symbol of Sin and Love

The Cross of Christ is a symbol of man's sin and failure.

Man is helpless before powers beyond his control, from which he cannot be set free unless God sets him free. And mark this: We are included in the powers that must be overcome and conquered. We, the people, are the problem. As Edwin Lewis said, "*the very human nature which needs the restoration creates the obstacle to the restoration taking place.*" (italics his)

The Cross of Christ is also a symbol of God's love and forgiveness meeting man's failure and sin. Only through the Cross is God's love able to overcome and restore us, not by breaking our wills, but with our consent, through self-surrender—through the faith that is given through his reconciling work.

We cannot assume that nothing has happened as a result of Christ's death on the Cross, nor dare we imagine that nothing is happening today. Popular Christianity which shifts the emphasis from what God has done to what man must do, ignoring the Cross entirely, is again crucifying Christ and saying we have no need of him; we are sufficient unto ourselves.

Man's Cross

The individual cross I have to bear is a symbol of self-surrender, of my desire not to be the obstacle to the restoration taking place, of crucifixion with Christ, of groaning within, of struggle, of faith alone, of reliance upon him alone, of emptying myself, of no self-defense and self-justification, of love toward others.

Yet it is not I who does all that, bring myself to repentance and faith and love; it is God's Holy Spirit working in me.

Through our natural strength alone, the best we can do is *imitate* Christ with a man-made piety, through an artificial mortification or self, through ascetism or the monastery, through good deeds and busyness, whereby we give the impres-

sion that we are suffering, crucifying self and loving others. But with the Holy Spirit working in us, we are made to *conform* to Christ, with the result that instead of merely appearing to mortify self, we do indeed suffer and groan over our wretchedness; do indeed feel, and not merely imagine, the heavy burden of sin and guilt before God; do indeed begin to hate the old self and long for the New Being in Christ; do indeed move in faith and prayer toward God; do indeed realize, as Kierkegaard expressed it, that faith is the tension between the longing for salvation and the consciousness of sin which denies its possibility; do indeed realize that we can never be penitent enough; do indeed begin to show more love, compassion and forgiveness toward fellow men (for how can we judge and condemn if we ourselves are the "chief of sinners"?); do indeed become aware of tremendous duty and responsibility toward others; do indeed take seriously the possibility of losing one's life for the sake of the Gospel: all this is involved in the cross of man.

God's Work In Us

And all this is the work of God in us—the giving and testing of faith, the commission to love others. In this connection, Regin Prenter wrote:

> It is God who does his work in us, not we who imitate Christ. God by his Spirit makes us conform to Christ, so that we like him can become God's work and in this passive sense conform to his will. Conformity with the will of God is the work of the Spirit, not the result of the struggling of the will.

St. Paul wrote: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pary for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Also, as Paul also wrote, it is no long I who does all this—flees to God in faith and goes forth to fellow men in love—but Christ. I live, and yet not I, but Christ in me. Indeed we become more like Christ, or more Christlike, because God gives us power to become children of God. As Luther expressed it, we become little "Christs" to our fellow men. We are not doing our own work any more, but God is doing his work through us.

Paths Cross

The believer knows that Christianity today without the Cross is not Christianity at all, but merely the old bondage brough up to date. He knows that the Bible speaks of God as Lord and Savior, and so if man chooses to be his own savior, God is unable to work his saving work in through him. The believer takes God at his word and looks for rescue and deliverance, which God promises. But the rescue always involves the Cross.

It is never an easy, direct and simple way, and it has little to do with the cultivation of the spirit, or the quest after high ideals. It has to do with God's encounter with sinful man, and where God's and man's paths cross, there is the Cross. It involves the costly suffering of God himself and is filled with "groanings" of the Holy Spirit.

Love and the Cross belong together.

Where a believer's path crosses the path of another person, there is his cross. There, and precisely at that point, he must love his neighbor, if he is to love him at all. At that point there is little likelihood that idealism and a cultivated spirit will avail much. There the conflict of life takes place. There something must happen. There is encounter.

There either we love or hate, forgive or judge, go the second mile or go not at all, give or receive, heal or hurt, help somebody to live better or kill somebody, tell the truth or lie, bless or curse, sacrifice or demand a sacrifice, persecute or suffer persecution. There, as Paul said, we ought to suffer long, be kind, be not envious, be not haughty, be not puffed up, behave not unseemly, seek not our own, be not provoked, think no evil, *bear* all things, *endure* all things—yes, bear and endure a cross.

True love—the love of God born in our hearts—is the greatest thing in the world. Love toward a neighbor is indeed "good stuff." But we can neither possess the love of God nor become the channel through which that love goes out to a neighbor without the Cross of Christ and his redeeming work, and also the little crosses we must carry.

Love and the Cross belong together.

Boy Scouts

by GEORGE A. EICHLER

Lamb Award

An adult award was authorized at the annual meeting of the National Lutheran Committee on Scouting held in Chicago, January 28. It is called the Lamb Award and will be available January 1, 1956. It consists of a medallion with the cross in the background and a lamb in the foreground. On the reverse side are the words, "Feed my lambs." It is suspended from a red ribbon. At least one such award shall be permitted each Lutheran body, plus one award for each 100,000 baptized members, or fraction thereof, of the respective groups represented on the Lutheran Committee on Scouting. Each synodical body will make its recommendations to the Lutheran Committee on Scouting who will act as a service agency in presenting the award. The Boy Scouts of America have given permission to wear this award on the scouter uniform.

Its purpose is to recognize Lutheran men who have given noteworthy service of exceptional character to the physical, mental, moral, and spiritual development of boyhood in the scouting program of the Lutheran Church.

More detailed information about the award will be published in this column as soon as available.

Faith is an Island in the Sea of Insanity

by PAUL D. VELLA

"Faith is the assurance of things hoped for, the proving of things not seen."

This beautiful, succinct definition, written centuries ago by St. Paul, contains the central fact from which the many blessings of Christian faith are derived. To the ultramodern mind it may seem almost primitive to say this, but on the mundane side of the picture this faith covers a man with an aura of invulnerability, without which the average life must certainly be frustrating and embittering.

With faith we need not be subject to the anguish of Job, disappointed and grieved by the apparent injustices brought down on the head of a "righteous man."

Faith comfortably fills that terrifying area of the human mind in which we recognize the existence of things unknowable, and in which without faith we tend to build up a deposit of superstitions, dreads and confused reasonings.

Faith covers this segment of our intellects with an explanation, brings strength to those frightened by it, humility to those too cocksure in their attitude toward it, and yet never suppresses the instinctive urge of man to work on toward its ultimate conquest.

In its finest aspect, Christian faith raises human life out of its intolerably meaningless cycle of working, eating, sleeping, reproducing and dying, bringing instead the conviction that God is in control and that it cannot be in vain.

Faith gives the priceless gift of protection in this world and hope for the one to come. It is a small sensible island surrounded by a sea of insanity, and for those who do not care to land there is, I suppose, a vast mass of unstable water to sail.

Personally, I prefer dry land.

This letter accompanied the above article.

Dear Editor:

Enclosed is an article written by one of our members who was called to Life on December 28. Dr. Vella was brought up a Roman Catholic, served with distinction from 1941 to 1946 as regimental surgeon of the 517th Parachute Infantry Regiment. He was in the Rome-Arno drive, Rhineland, southern France and the Ardennes Campaign in central Europe. He was decorated with the Bronze Star with Oak Leaf Cluster, and the Purple Heart.

Dr. Vella was David Blomstrom's son-in-law and was an active Brotherhood man throughout his short membership in the Lutheran Church.

Upon coming to Atlanta in 1947, he became a Lutheran, an active member of the Lutheran Church of the Redeemer, serving on the church council and teaching a young married couples' group. It was partly because of his capacity as a teacher of this group that he was asked to write the atricle in connection with a series by prominent business and professional men on "What my religion means to me," in the **Atlanta Journal** on April 10, 1952.

At the time of his death Dr. Vella was an active member of Peachtree Road Lutheran Church, Atlanta, Ga.

Sincerely yours, Paul J. Renz, Pastor
Peachtree Road Lutheran Church

Message from Headquarters

by EARLE W. BADER

This Is Our Job!

The Atlanta Convention challenged us to enroll 100,000 members by 1960.

"What's wrong with our Brotherhood?" Why don't we have more members?" "What can we do?" These and similar questions are frequently asked whenever Brotherhood leaders come together to plan their programs.

The widespread concern about the Brotherhood indicates the vital importance of our men's auxiliary. Speaking at the Toronto convention banquet of the Lutheran Laymens Movement for Stewardship, Dr. Elton Trueblood stated, "Since we have already reached a high level of achievement on the part of our clergy and professional theologians, it is only in a better use of laymen and laywomen that a great change can come. If we can find ways in which we can liberate any considerable part of these lay forces, we may be able to produce a change of incalculable significance. Part of this liberation is already occurring, but not enough."

Dr. Trueblood, in his memorable address, stressed three "great" words —*Vocation, Commitment* and *Stewardship*—as a means of making our Christian witness effective.

The fact that our men are asking "What's wrong with our Brotherhood?" indicates their devotion to the causes which we represent. Scarecely anyone expresses deep concern about something of minor importance.

Let's ask ourselves — "Is the Brotherhood really important?" We immediately think about our responsibilities in promoting the "Ten Objectives", and more specifically in the fields of evangelism, stewardship and boy scouting, with which we are most concerned at the present time. These three, not to mention our other opportunities in leadership training, audio-visual aids, etc., make us responsible for effectively witnessing for Christ through our personal *Vocation, Commitment* and *Stewardship.*

Admitting that all of us are eager to do just that, we come to the usual stumbling block, "What can we do?" "How shall we make our Christian witness effective?"

Let's Face the Facts

As individual churchmen we are personally responsible to God for the practice of the Christian religion

in our daily lives. True happiness in religion can not be bought. It is the by-product of unselfish service. We make our Christian impact doubly effective when we unite our time, talent and treasure with the thousands of consecrated pastors and laymen who are "serving to get other men to serve" through their congregational Brotherhoods.

This may surprise you, but right here is the basic problem that confronts our Brotherhood — "Serving to get other men to serve". Everyone who knows anything about the Brotherhood realizes that the congregational Brotherhood is the cornerstone of our program. Our entire structure, yes! Our total Brotherhood program will rise or fall in proportion to the success of the small group of consecrated men who are patiently striving to make their Christian witness effective in their local churches.

We now come to the next question that is frequently asked, "Why don't we have more members?" Our pastors, and the officers of our United Lutheran Church in America have a valid criticism when they point to the insignificant total membership of the Brotherhood. A congregational Brotherhood cannot generate much energy if it utilizes only a small percentage of its potential power.

These friends are very properly asking, "How can five per cent, or even ten per cent of the laymen in any congregation do an effective job when the task calls for 100 per cent of their laymen to put their shoulder to the wheel for Christ and His Church?"

There is an old truth which implies that "my Christian witness must be the Gospel according to me!" This means that nothing really happens in the total impact in the field of religion, until it happens to me. So it is in the Brotherhood which is actually a group of men like myself with ordinary abilities and average financial means. Nothing happens for good or bad in the Brotherhood until it happens to me.

If I am careless or indifferent about my Brotherhood work, if I find myself making excuses for not attending the meetings and sharing in the work, then I am contributing to the total net result of a Brotherhood failure. On the other hand, if I am regular in my church attendance, doing what I can to discover new members, always speaking a good word for the Brotherhood and its officers and carrying my share of the load in the various committees and at the monthly meetings, then I will not only be setting a good example to the careless and indifferent members, but, I am actually building a bigger and better brotherhood.

The First Step

Regardless of whether I am exerting a good or a bad influence by my Brotherhood attitude, I can always resolve to do better in the future. This is the first step in building a bigger and better Brotherhood. A Brotherhood, that ten, twenty, or even fifty years from now will be truly thankful for the humble part

which I played in building an organization of laymen with an enviable record of service to my congregation and my community.

Self-analysis must not stop with the individual. The next step naturally is to evaluate carefully the program and purpose of the local Brotherhood. Is the program carefully prepared to meet the needs of our laymen? Is the monthly meeting conducted according to schedule? Is the time-table carefully observed? Are the officers fully informed about their duties and the total program of our national organization?

The answers to these and many other vexing problems will be found in the new Brotherhood *Handbook*. This *Handbook* will serve as a guide in conducting the monthly meeting. It contains concise and helpful information on the Brotherhood objectives, efficiency standards, leadership training, etc. The *Handbook* is priced at $3.00, and can be ordered from Brotherhood Headquarters, Bethlehem, Pa.

Enrolling New Members

The Atlanta convention gave us the green light to open the throttle for full power in building a bigger and better Brotherhood. The convention challenged us to enroll 100,000 active members by 1960.

This could obviously be accomplished in one year, as was suggested by several delegates, if we have a mind to do so. Rather than promote a spectacular drive for new members who might not be fully integrated into their local Brotherhoods, the convention very wisely decided to achieve this goal by progressive stages.

The goal for 1955 is simply to double our present membership by the end of this year. In other words, if your congregational Brotherhood reported, let us say 25 members in 1954, you will be expected to enroll at least 25 new members from your congregation to make a total of 50 members for the current year.

Assuming that you have, after prayerful self-analysis, discovered and corrected your personal Brotherhood attitude, and that your congregation Brotherhood is promoting a successful program as outlined in the *Handbook*, then you will not have to worry too much about the problem of enrolling new members.

But don't let me mislead you, it will still be necessary to bring those outside of the Brotherhood under the good influence of the fellowship, inspiration and opportunities for service at your monthly meetings. This is our job! We can do what we will, if we will do what we can.

●

One Train a Day

The station agent from a small western town made his first trip to New York City. He had an appointment with a lawyer whose offices were on one of the loftiest floors of the Empire State Building. A busy man, the lawyer was a little dismayed when the agent failed to arrive for an interview. Two hours late, a faint knock was heard at the door and the little agent limped in.

"What a climb!" he gasped, collapsing into a chair. "Eighty flights of stairs!"

"Good heavens, man!" exclaimed the lawyer, "why didn't you take the elevator?"

"Well, I planned to, but it pulled out just as I got there."

—Tracks

Education for Living

by EARL S. RUDISILL

New Study Books for Adults

"Nothing human is alien to me," wrote Terence. That is true also of the adult Christian of 1955. There are many angles to individual and social life, and there are endless problems and questions. Practically every major issue touches each of us in some way, directly or indirectly, and we can in turn exert some little influence on solutions to problems.

The *Faith and Action Series* of textbooks for adults and young people aims to help grownups to think through various issues and find intelligent Christian solutions. They envision also the making of better informed Christians concerning the countless phases of Christian living today.

The most recent of this Series is *Our Neighbors' Churches,* by Professor Theodore G. Tappert, of the Philadelphia Seminary. This is a valuable little book of 96 pages, dealing with many forms of religious faith and churches as we meet them in North America. How often the questions arise, What does this or that church stand for? How does this group differ from our own church? On what points do we agree with other denominations? This little volume gives brief but satisfactory answers to such questions. It explains Roman Catholicism, Eastern Orthodox, Calvinistic groups, Anglicans, Baptists, Methodists, and various of the "splinter sects." There is also a chapter on the Jewish faith. What an interesting series of sessions this book would provide for Sunday school classes, Brotherhoods, week-night study groups, and informal discussion groups!

Missions Today, by Rosalyn Sease, will be published before this appears in print. Here is a textbook for both youth and age which will bring all up-to-date on missions. The author is an authority in the field and is endowed with unusual writing ability. Don't fail to get acquainted with this booklet. You will do your whole group a favor by getting them to study it.

Thy Mission High Fulfilling, by H. B. Lufberry, is not a volume of the *Faith and Action Series,* but a special textbook authorized by the United Lutheran Church in convention. It is based on two reports of the ULCA committee on faith and life, and among other things it deals with missions, evangelism, stewardship, worship, education, leadership, and Christian living—all vital concerns of our church. It is suitable for use by church councils, and other groups.

Other textbooks of the *Faith and Action Series* which have appeared during the last year or two are the

following:

Venture for Two (Preparation for marriage), by Carl Schindler

Answer to the World (studies in four New Testament books) by Emily Werner

Brotherhood in Action

by CHARLES F. BROBST

God's Business Challenges Men

Sometimes Brotherhood's are a glowing success. Other Brotherhoods are said to fail. Why the difference?

Success or failure usually revolves around the program that is planned and executed. The importance of the Brotherhood program was impressed upon me in the early years of the Brotherhood movement when a pastor said, "You know the Brotherhood program doesn't seem to appeal to the men." I was just a little "taken back" at the moment. In reply, I endeavored to explain to him, as best I could, that the Brotherhood program is, and always has been, the program of the church.

That, my readers, is the message which I would like to give to every pastor and layman in the United Lutheran Church. For just as soon as our men learn that the Brotherhood program is the program of the church and that the church was established on this earth to serve Him, will there be fewer unsuccessful Brotherhoods.

Too many of us, I fear, think of the Brotherhood as a social organization of the church where the men can meet once a month and listen to an outside speaker, perhaps, or maybe just enjoy a social hour. Sociability is, of course, mighty important in any church. However, any organization of the church with but that purpose in view is doomed to failure.

Simply discussing the topic each month, and then forgetting about it is not enough. Ideas must be put into action. Successful Brotherhoods follow discussion by activity.

Objectives are good, but objectives, unless they are coupled with the necessary active committees to carry out such objectives, are of little value.

Men should have a continuous organization. The manpower of every congregation should be harnessed for service. There is always work to be done in every church. This is more easily performed if the men have a part in the planning.

The year-around program, such as the Brotherhood offers the men of our church, serves as a wonderful training school for those who would put their laymen to work in the Master's vineyard.

—O. E. Schellberg
Member of Executive Committee
Brotherhood of the United
Lutheran Church in America

News

Allentown Conference Workshop

Nearly 175 members of the Brotherhood of the Allentown Conference, Lutheran Ministerium of Pennsylvania, attended the first quarterly rally held in Holy Trinity Church, Bethlehem, Pa. on Wednesday evening, January 26.

The rally was devoted to the preparation for a King's Men Crusade which will be conducted in many of the area churches during the Lenten season.

The Rev. Elwood Reitz, pastor of St. Michael's Church, Sellersville, Pa., told the assemblage that it is the layman's business to stir up enthusiasm in increasing church attendance.

Group conferences were conducted on preparation, organization, publicity, visitation and integration. The leaders were Woodrow Bergey, Perkasie; Peter Yurick, Lansford; and Alfred D. Meyers, president of the Norristown Conference Brotherhood.

A question and answer period was directed by Wilbur Zieger, Philadelphia, chairman of the evangelism committee of the Ministerium Brotherhood.

A social hour followed in the recreation room of the church where refreshments were served.

●

Luther Arnesen Heads Ill. Brotherhood

Luther Arnesen was elected president of the Brotherhood of the Illinois Synod at its recent convention in Mt. Moriah Church, Anna, Ill. He is carrying on the tradition set by his father, Alfred Arnesen, who was a pioneer in the Brotherhood work in both the Illinois Synod and the United Lutheran Church in America. He is also a charter member of Calvary Lutheran Church, Chicago, Ill. For many years he has served on the Executive Board of the Brotherhood of the United Lutheran Church.

The convention endorsed the recommendation of the Brotherhood of the United Lutheran Church which calls for an increase in membership by 1960 to 12,000. Brotherhood workshops will be conducted by the conferences during the year.

Judge Lawrence Speckman of Lousiville, Kentucky, was the speaker at the convention banquet. Judge Speckman is past-president of the Brotherhood of the United Lutheran Church and past-president of the American Federation of Lutheran Brotherhoods. He called upon the men of the church to give to the world a stronger witness through consecrated and devoted lives.

—The Gleaner

●

Little Man Everywhere

How busy can you get, is a question that many of us in Austin, Texas, and the Texas Synod, who know M. R. Henniger, are asking. It is

interesting to us to know how an active Christian layman can stretch the hours of the day.

Brother Henniger is President of the Texas Synodical Brotherhood, member of the Executive Committee of the national Brotherhood, member of the Evangelism Committee and member of the Property Committee of the Texas Synod, and an active church-goer. Besides delivering the sermon at the Austin State Hospital, where the various Austin Brotherhoods of the National Lutheran Council conduct worship services, twice a month, he serves as pulpit supply in different congregations in the Texas Synod.

Oh yes, he also earns an income by being the principal of a rural school at Pond Springs (we never heard of it) during the day and at night he serves as an instructor at the Austin Public Evening School. During the summer months, he works for the Texas Insurance Commission and during Christmas holidays works for a local haberdasher. In his spare time and as a hobby—he just works, works and works.

—Kermit E. Voelkel

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Texas Brotherhood Fall Rally

More than 100 men from various parts of Texas atended a rally at Martin Luther Church, Colettoville. The Rev. F. O. Broesicke is pastor and Leroy Krueger is the president of the local Brotherhood.

The feature of the meeting was a panel discussion led by Herbert R. Sager of St. Mark's Brotherhood, Corpus Christi, and president of the synodical Brotherhood. The subjects were stewardship, missions, evangelism and scouting.

Dr. Royal E. Lesher, president of the Texas-Louisiana Synod, speaking to the group on home missions said: "We received six new congregations this year (1954) and are planning on receiving five more in 1955. There are about 12 fields ready for occupancy as soon as men and means can be found to develop them." He also revealed that our Lutheran Church is centered in a number of southeastern counties, and that there are 131 counties without a Lutheran Church.

The president, M. R. Henniger, is optomistic in the number of new Brotherhoods being organized in the Texas Synod. Recently, two have been organized, one at Messiah Church, Austin, and the other at Prince of Peace Church, Houston. He also has the assurance that five more will be organized soon and that they will affiliate with the Brotherhoods of the Texas Synod and the United Lutheran Church.

It was reported by Elmer Huegele, chairman of the literature committee that during 1954, 170 subscriptions to *Lutheran Men* were taken by men from 14 brotherhoods. This is roughly 40 per cent of the members of the synodical Brotherhood.

The Redeemer Brotherhood, Houston, elected its officers for 1955: James Barr, president; Oliver Haskinson, vice president; Dan Luke, secretary, and Bill Schomburg, treasurer.

NLC News Photo

Leaders of the Eight Bodies Participating in National Lutheran Council

Seated, left to right, Dr. T. O. Burntvedt, Lutheran Free Church; Dr. Oscar A. Benson, Augustana Lutheran Church; Dr. Henry F. Schuh, American Lutheran Church; Dr. John Wargelin, Suomi Synod. Standing, left to right, Dr. Fredrik A. Schiotz, Evangelical Lutheran Church; Dr. Hans C. Jersild. United Evangelical Lutheran Church; Dr. Franklin Clark Fry, United Lutheran Church in America; Dr. Alfred Jensen, American Evangelical Lutheran Church. Photo was taken at the 37th annual meeting of the National Lutheran Council in Atlantic City, N. J., Feb. 1-4.

Highlights of NLC Meeting

The National Lutheran Council held its 37th annual meeting in Atlantic City, N. J., Feb. 1-4. Matters discussed can be summarized thus:

Perpetuation of American freedom "will ultimately depend not so much on partiotic oratory in and out of Congress as on the attitudes we develop in the hearts of our youth, whether those young people are in uniform or in classroom," said Dr. Oscar A. Benson of Minneapolis, Minn., president of the Augustana Lutheran Church.

Lutheran World Action raised more than 109 per cent of its 1954 goal of $2,600,000, with receipts totaling $2,835,219.53, according to Dr. Paul C. Empie, executive director of NLC.

Dr. Empie also expressed the "fervent hope" that "no further dragging of feet" will frustrate the admission of refugees to the United States under the 1953 Refugee Relief Act. The results so far have been "most disappointing."

American moviegoers have paid more than two million dollars to see the film "Martin Luther" since its premier in Minneapolis in May, 1953, according to Robert E. A. Lee, executive secretary of Lutheran

Church Productions, Inc.

Growing interest on the part of commanders and service personnel generally in the spiritual and moral guidance activities of chaplains in the armed forces was reported by the Rev. Engebret O. Midboe of Washington, D. C., secretary of the NLC's Bureau of Service to Military Personnel. Pastor Midboe, former chaplain in the U. S. Army, also urged wider denominational representation in the religious ministries provided at West Point and Annapolis.

Dr. Carl F. Yeager of Washington, D. C., associate secretary of the Lutheran Service Commission, warned that the church can no longer "put off coming to closer grips with the problem of our youth facing military service." As the United States "settles down to a garrison life of long duration," the church must "more conscientously prepare its youth for what to many will be a life in an ideological jungle."

Churches must join with other constructive community forces to combat "the rising tide of delinquent behavior" of children and youth. "No one facet of the community dare shirk its full responsibility if this rising trend is to be checked," declared Dr. Otto H. Dagefoerde, acting head of the NLC's Division of Welfare.

Dr. F. Eppling Reinartz of New York, secretary of the U. S. A. Committee for the LWF, reported that support furnished by American Lutherans is playing a major part in building the Lutheran World Federation into "an effective and ever more significant instrument of its member churches on an international level."

American Lutherans are continuing to contribute nearly one million dollars annually to the support of orphaned missions.

More than $38 million in food, clothing, medicines and other supplies have been shipped to 28 countries abroad by Lutheran World Relief since it began operations in 1946 as the material aid agency of the National Lutheran Council, according to Bernard A. Confer, executive secretary of LWR.

Dr. Donald R. Heiges of Chicago, executive secretary of the NLC Division of Student Service, said that the church has a responsibility for students of all denominations and for faculty members as well in a "total ministry" to the academic community on the college and university campus. This ministry requires a "total approach" including pastoral care, instruction, and training for evangelism on the campus.

Ministering to racial minorities through the congregation, and welcoming them into the fellowship of the congregation on the same basis as any other people, is "gradually becoming an accepted point of view" in Lutheran churches, according to Dr. H. Conrad Hoyer of Chicago, executive secretary of the NLC's Division of American Missions. "We must move forward in our ministry to those about us whom we some-

times term minorities. The very nature of the Gospel, and the peculiar pressure of our time demand it."

●

Virginia Synod

Over 100 delegates and visitors from 51 congregational Brotherhoods representing 1,025 members attended the annual convention of the Lutheran Brotherhood of Virginia in the new Holy Trinity Lutheran Church, Lynchburg, Va., on January 27.

Devotions were led by the chaplain, the Rev. Lester A. Wertz, pastor of Emmanuel-St. Mark's, New Market.

The Rev. L. C. Sparks, Jr., of St. John's, Knoxville, Tenn., spoke to the delegates about "The Way With Christ is Forward," comparing present-day Christians to early followers of Christ who, through their vitality and vision, secured a victory then and for ever.

George W. Eckerd, of Grace Church, Oak Ridge, reported on the Atlanta convention, and directed specific attention to the new Brotherhood *Handbook*, recommending that all Brotherhoods make it a point to get a copy for their officers. "Its use would go far toward unifying Brotherhoods throughout the synod in attaining the specific objectives of this auxiliary."

Philip Stauffer, statistical secretary, reported encouraging growths in new Brotherhoods and in total memberships.

Russell J. Berry, chairman of finance and Budgeting Committee, presented a budget of $1,112 for 1955, which was adopted.

Addressing the convention, the Rev. J. Luther Mauney, D. D., president of the Lutheran Synod of Virginia, spoke on "What's Wrong With Our Church." He said: "We are all proud of our church, but there is room for objective appraisal of our position." He felt there was need for more spirit and enthusiasm, more depth of feeling, more devotion, a fervent telling of Christ to others.

Among the resolutions adopted were these:

That the Brotherhood of the Lutheran Synod of Virginia make the observance of Brotherhood Sunday more meaningful to every man in our synod, and that the pastors be urged to call attention of the men to the great challenge of Christian service in Brotherhood work, and that the Brotherhood suggest that offerings received on Brotherhood Sunday be dedicated to the cause of home missions and be given to the Home Mission Committee of the Synod of Virginia for use in establishing new missions.

That the Brotherhood re-affirm its pledge, and work to develop an active evangelistic program which will fit the needs of every congregation, and with the approval of the president of synod and the Social Mission Committee conduct evangelism workshops in each conference during the coming year.

Many a chuckle was evoked and much head scratching was evident when Dr. William H. Barney of the

host Brotherhood presented his program of "magic" as part of the entertainment at the banquet in the evening. Pastor Marshall F. Mauney of the host church stirred up enthusiasm and humor in his leading of a song-fest.

In the main address of the evening, Dr. Walter B. Freed, pastor of Luther Place Memorial Church, Washington, D. C., spoke on, "In the Service of His Majesty." He said that "laymen have opportunities to meet people that the pastor never meets, meeting them were they are, in factories, clubs and elsewhere." "What you are and who you are and what you stand for demonstrates your Christian faith to those people."

Almost 200 persons attended the banquet, which was served by the women of the host church.

The delegates accepted an invitation from St. Mark's, Roanoke, to hold the 1956 convention there.

—O. C. Crawford

●

Central Pennsylvania Brotherhood

A throng of more than 500 Lutheran pastors and laymen attended a mid-winter rally in the Church of the abiding Presence, Gettysburg Seminary, on Sunday afternoon, January 23. The Rev. Carl C. Rasmussen, D. D., professor of Systematic Theology at the seminary addressed the gathering, using the theme "What the Laymen of the Churches I Served Have Shown Me." In this very challenging message he stated that his men have demonstarted (1) a devoted loyalty to their church, (2) a willingness to assume responsibility for the finances of the church, (3) a sincere desire to assist their pastor in the work of evangelism, and (4) a realization that the manpower of the church must be built into a happy fellowship if its program is to succeed.

The need for the Brotherhood to undertake greater responsibilities in the church "as Soldiers of Christ" was stressed by U.L.C.A. Brotherhood president, Merwyn C. Fuss. He pointed out that at the Atlanta Convention last September, a goal was set to have 100,000 laymen enrolled in the Brotherhood by 1960; of this number 3,600 must be mustered from the Central Pennsylvania Synod. This effort will be successful only, President Fuss stated, if we are an army "going God's Way."

The rally was in charge of synodical Brotherhood president, Edward Shotzberger. A highlight of the program was the singing by the Brotherhood chorus of Trinity Church, Taneytown, Maryland. Greetings were conveyed by the Rev. Arthur E. M. Yeagy, assistant to the president of the Central Pennsylvania Synod. The benediction was pronounced by the Rev. Harry F. Baughman, D. D., president of Gettysburg Seminary.

●

Geneva Conference Attended by Dr. Fry and Dr. Nolde

Dr. Franklin Clark Fry, president of the ULCA, left by plane from

New York on Feb. 4 for Geneva to preside over a meeting of the executive committee of the World Council of Churches, where critical problems in the Far East were discussed. He also attended a meeting of the Lutheran World Federation in Vienna from Feb. 13 to 20.

Another American churchman, Dr. O. F. Nolde of the Philadelphia Lutheran Theological Seminary also attended the Geneva conference. Before he left for the conference, Dr. Nolde expressed the hope that American churches would urge "restraint and patience" on the Formosan issue and press for United Nations action on a ceasefire between the Chinese Nationalists and Chinese Communists.

●

New Pension Secretary

Dr. George H. Berkheimer of Harrisburg, Pa., was elected executive secretary of the Board of Pensions of the ULCA to succeed the late Dr. Thomas L. Cline, secretary of the board since 1949, who died Nov. 22. Dr. Berkheimer, who began his new duties March 1, had been secretary of the Central Pennsylvania Synod of the ULCA.

●

Retired Pastor Promotes Resettlement from a Trailer

A retired pastor and his wife have made a borrowed trailer their home, office and mode of transportation to travel the length and breadth of New York state in the interest of the Lutheran resettlement program.

The Rev. William C. J. Weidt resigned from the ULCA parish at Mount Vernon, N. Y., last summer. He had spent 29 years in parish work when the doctor told him to lay off because of "a discouraging attack of high blood pressure."

Pastor Weidt accepted a job as New York state area director of Lutheran Refugee service. He saw his chief task as "seed-sowing rather than selling" of the idea that help to homeless refugees is still necessary in the form of providing job and housing assurances for their resettlement.

●

Dr. Paul C. Empie Honored

Dr. Paul C. Empie, executive director of the National Lutheran Council, was honored in Atlantic City, N. J., for his ten years of "devoted, capable and vigorous" executive leadership of that co-operative church agency. The occasion was a testimonial dinner held in conjunction with the 37th annual meeting of the ULC to celebrate the tenth anniversary of Dr. Empie's election to the post of assistant executive director of the council. He became director in 1948.

Dr. F. Eppling Reinartz, secretary of the NLC, read a citation honoring Dr. Empie as "a wise and thorough administrator; a tireless international traveller on church and government missions; an organizer and promoter of vast world-wide ministries of Christian compassion and mission conservation, notably through Lutheran World Action."

●

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We Live By Faith. By Ruby Lornell. Muhlenberg Press. $2. 142 Pages.

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Though the book is designed chiefly for lay men and women, who should be able to read it with profit, it reflects keen insights and brings the reader a distillation of some of the best theological thinking of the day. The reader may be led into deeper water than he realizes, unless he knows something of the background out of which the book was written.

This volume can serve as a guide for further study, and a list of books for additional reading is given for those who want to plunge deep.

●

Texas

Austin—At a meeting Sunday, January 23, at the Trinity Lutheran Church in Victoria, the Executive Committee of the Texas Synodical Brotherhood voted to hold its 25th annual convention at Lutherhill, near La Grange, on Saturday and Sunday, April 23 and 24. It is planned that national Brotherhood President Merwyn C. Fuss of Taneytown, Maryland, will be the main speaker and that the Swiss Alp Brotherhood will be the host to the convention.

Due to the resignation of C. R. Barnes of San Antonio, effective January 5, 1955, from the Executive Committee, Henry Schoenfelt, First United, Dallas, was appointed to serve until convention. Barnes served as stewardship chairman on the committee.

The nominating committee to select nominees for president, vice president, secretary, treasurer, and two executive committee members is composed of the following: Arthur Koehler, St. Mark's, Cuero; Carl Swanson, Grace, Houston; and Edgar Albrecht, St. John's, Goliad.

President Henniger is urging all chairmen of the various committees to have their reports submitted to him by March 20. Please refer to your last year's convention booklet and see which chairmen are expected to make a written report and the type of reports to make.

—Kermit E. Voelkel

●

Training Native Leadership

The training of native leadership for younger churches in Africa and Asia was described as one of Lutheranisms chief foreign missions tasks at the annual meeting of the Lutheran World Federation's executive committee in Vienna recently. Dr. Fridtjov Birkeli, executive secretary of the LWF Department of World Missions, said that "the present trend in the LWF mission fields is to help the churches in Africa and Asia become autonomous churches, but the formation of the necessary leadership has not kept pace with this development."

●

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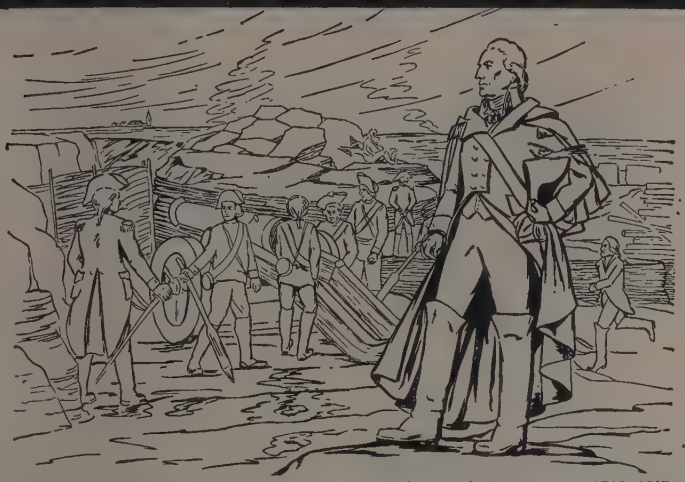

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The Congregation and Weekday Education

by HARNER MIDDLESWARTH

Author

Weekday religious education has grown by leaps and bounds during the last decade. One of the outstanding leaders in this movement is the author of this month's Brotherhood topic.

Pastor Middleswarth was a successful pastor in Pennsylvania when he was called by The Board of Parish Education of The United Lutheran Church to become its Director of Weekday Education. Previous experience in the congregation he had served and in interdenominational work qualified him for his new position. Since then he has helped hundreds of congregations to launch out on successful programs of weekday education.

Pastor Middleswarth is recognized as an authority on weekday church schools not only in the Lutheran Church but also in interdenominational circles. His voice is heeded with respect in all meetings where weekday church schools are discussed. We are fortunate to have this contribution from his facile pen.

FIFTY YEARS ago a Lutheran pastor in New York City, Dr. George U. H. Wenner, began classes on weekdays for religious instruction of children. Dr. Wenner felt the public school unduly monopolized the child's time, and that the churches were entitled to a share of it. He held his classes on Wednesday so the church could provide "Sunday school on Wednesday."

As is often the case, Dr. Wenner's idea and example were taken up by other pastors, and classes for weekday religious instruction began to appear elsewhere.

In the years since Dr. Wenner be-

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To discover the purpose of the weekday church school and its relationship to other teaching agencies of the congregation.
2. To determine the desirability and feasibility of establishing or improving a weekday church school program in the local congregation.
3. To determine the steps that should be taken in establishing or improving the program of weekday education.
4. To decide what members of the Brotherhood can do to establish or improve the weekday education of the congregation.
5. To take definite steps to implement the conclusions reached.

gan his work in weekday religious education there has been slow but consistent growth in the number of such schools. In the last decade, however, the movement has grown extensively. Now weekday church schools are a regular part of the total program of Christian education in many churches.

What Is a Weekday Church School?

A weekday church school is an organized school conducted under church auspices for teaching religion on any day of the week except Sunday. (In the latter case it would be a Sunday school.)

The weekday church school is not to be confused with the parochial or Christian day school. Parochial or Christian day schools are full-time schools which deal with all public school subjects *plus* religion. The weekday church school is a part-time school. It deals only with subjects directly related to religion.

Why Have a Weekday Church School?

The weekday church school is part of a complete program of Christian education in the local parish. It helps guide persons into increasing Christian faith and action.

There is tremendous need today for the guidance which a weekday church school can give. Approximately half the boys and girls of public school age in the United States and Canada are growing up in complete ignorance of the content of the Bible, the doctrines of the Christian church, the history of the Judaeo-Christian religion, and the influence of Christianity on the times, events, and arts of the past and present. This is tragically true because these children come from homes that have no church affiliation.

Weekday church schools are needed to pursue and round out the evangelistic mission of the church. Conservative estimates indicate that more than one-fourth of the children in these schools come from unchurched homes. Many of these children eventually bring their parents and other members of the family into the active life of the church.

Even the children who come from church-related homes often show appalling religious illiteracy, and give little evidence of growth in Christian faith and life. A good weekday church school adds much that would otherwise be missing in the spiritual life of the church's children. It also draws into the church many children from unchurched homes.

The prevalence of secularism must be combated. One of the ways to do it is to have a good weekday church school. In such a school the doctrines

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Worship

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Scripture: Titus 2:1-15.
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Special Music
Hymn: "Jesus, the Very Thought of Thee" —No. 353 C. S. B., or No. 265 P. S. H.
Topic
Hymn: "Jesus, Thy Love Unbounded" —No. 363 C. S. B., or No. 265 P. S. H.
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and practices of Christian living are learned and pursued, and Christian faith begins to function in Christian action.

It Rounds Out Growth

Persons grow along many lines, emotionally, mentally, morally, physically, socially, spiritually. If any segment of human need for growth is neglected the person grows in a lop-sided manner. For instance, educate a growing child in all other areas but omit spiritual guidance and see what happens. He will be incompetent, if not dangerous, in every one of the other areas as he deals with his fellowmen. When spiritual growth is neglected the child becomes an incomplete man.

Spiritual Growth Needs Guidance

Where shall the growing child find guidance in spiritual things? He ought to find it at home, in school, and in his church.

Every child should be given a steady spiritual example and adequate guidance in his home. But many parents lack the background, understanding, ability, or desire to spend the necessary hours with their children to produce results. Such parents must have help.

The public schools seem to be increasingly willing to take up all the time that parents are inclined to surrender. Generally the public schools are trying to give children a good way of life. But the best way of life cannot be imparted by the public school. It can be achieved only through specific and intensive training in the spiritual realm, and we do not want the public schools to teach specifically nor intensively in the spiritual areas. The work of guiding the spiritual growth of children must therefore be done elsewhere.

The Sunday church school has greatly helped many parents and children. But we now realize that one hour a week in Sunday school is not enough to meet the spiritual needs of growing persons. The Sunday school must have re-enforcement. Many parents, and many public and Sunday school leaders, want children to receive more spiritual guidance than they have been receiving in the past. They know it takes time—plenty of time—to prepare children for acceptable and responsible roles in society. But where shall the time be found?

It can be found on weekdays. The teaching of the home, the public schools, and the Sunday school must be supplemented by systematic, consecrated religious teaching and guidance on the weekdays.

Time Is Available

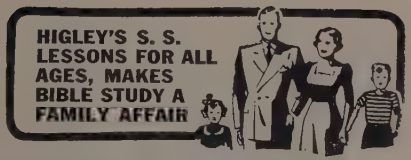
Most weekday church schools are conducted in the months from September to the following June.

The weekday school can operate on released or dismissed time from the public schools, if certain legal requirements are met, or it can be conducted on free time.

In the released time program pupils in public school classes are "released" during the school day to attend classes in religious instruction in nearby churches. The teaching period usually varies from fifty to sixty minutes. In order to attend such released time classes pupils must have the written consent of their parents or guardians. Pupils who do not enroll in weekday church schools remain in their public school building during the time the church school classes are in session.

In the dismissed time program the children are "dismissed" from public school to attend church school classes. The dismissed period may be the first or the last period in either the morning or the afternoon session. When children are dismissed from the public school the public school has no further responsibility for them.

Schools held on free time meet after the public school day has ended—late in the afternoon, evening, at night, or on Saturdays. There is then no involvement with the public schools. Sessions may range in length from an hour to two hours and a half, depending on when the school is held and the type of program used.



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An increasing number of parishes are establishing Saturday morning schools because of the longer time then afforded for study and varied activities. Worship, study, choir rehearsals, clubs, and scout groups can all have their part in the total morning's program. Parents usually favor this "one-time-for-everything" arrangement.

Questions Frequently Asked

What are some of the strong points in a weekday church school?

It provides longer class periods for concentrated study. It makes possible a consecutive and systematic study of a single theme throughout the school year. It stresses intensive study. It reaches many otherwise unchurched persons. Its longer periods make possible the wider use of projects and activities. Its school like atmosphere encourages serious study. It brings religious subjects into the life of the weekday.

Is released time from the public

schools legitimate?

Yes, by decision of the United States Supreme Court in the so-called "Released Time Case" (No. 431, April 28, 1952).

Is it right to ask public scchools to give up their time for classes in religious education in churches?

The public schools dare not teach the religious content and the outlooks we want our children to have. They teach our children to think historically, scientifically, socially, artistically, etc., but they cannot teach children to think religiously. But children must be taught to think in religious concepts, otherwise they will grow up as pagans!

It is *right* to seek time from the public schools for classes in religious education. It is not encroaching upon their time or job when we help them to do a total work of educating children.

Which is the best age at which to begin a weekday church school?

There is no best age. Start with the age group that seems to need it most, or the age group where the best leaders are available and the chance of success is best. At whatever age a school begins, it should plan its program of expansion in such manner that those already enrolled may move upwards in classes, and then it should plan to add lower grades.

Where can leaders be found?

Ministers, deaconnesses, religious educators, and parish workers are usually available. But we should also look for leaders among former school teachers, capable parents, and students in education in nearby colleges, universities, seminaries, and motherhouses.

Who Is Responsible?

The responsibility for establishing a weekday church school lies first with the pastor and church council. But the responsibility is not theirs alone. All the members of a congregation of Christian believers share the responsibility to see that a rounded program of religious education is carried on in the local parish. A weekday school is not to be the job or hobby of one or a few persons. It must have the interest, co-operation, and support of many people.

Religious education is the compulsive task for all Christians ("Go . . . teach."), and each member of a congregation must realize that his very membership in the church carries with it the duty to promote and support Christian education.

For Study and Discussion

1. Who was Dr. George U. H. Wenner, and how is he related to the weekday church school movement?

2. What is the difference between a weekday church school and a parochial school?

3. What reasons can be advanced for sponsoring a weekday church school?

4. What percentage of children that are not reached by Sunday school are usually reached by the weekday school? How does this help the church fulfill its function?

5. Why is it wrong to say that

weekday church schools trespass upon the work of public schools?

6. What is the difference between a weekday school conducted on released time, one conducted on dismissed time, and one conducted on free time?

7. What are some of the advantages which a weekday school has over a Sunday school?

8. Which is the best age at which to start a weekday school? Why?

9. Who is responsible for starting a weekday church school?

10. What steps can be taken in our community to start a weekday school or to improve the one now in existence?

Suggestions for Action

1. Appoint a committee to make a further study of the weekday church school movement and see what steps may be taken to establish or improve the weekday church school in the local community.

2. Write to The Board of Parish Education of your church for weekday church school materials and guidance on starting a weekday church school.

3. Call a meeting of a group that might be interested: parents, leaders, teachers.

4. Show the filmstrip, "The Book in Your Hand." (Available from The Board of Parish Education of The United Lutheran Church.)

5. Have a speaker at the meeting who has had practical experience in weekday church school work.

6. Have literature about the weekday church school on hand for distribution.

7. Discuss the possibilities of a weekday church school in the local church or community.

8. Decide on further steps, and arrange a follow-up meeting.

Resources Available from The Board of Parish Education of The United Lutheran Church:

Brochure: "Building Better Weekday Church Schools"

Leaflet: "Well, Maybe Next Year"

Booklet: "Organizing the Christian Kindergarten"

Leadership Guide for Courses 612a and 612b: "Preparing for the Weekday Church School"

Filmstrip: "The Book in Your Hand"

Booklet: "We Wouldn't Be Without One"

Descriptive brochure of The Weekday Church School Series: "For Greater Depth" (All the above items are free)

What Are the Facts?
Assignments for the May (Fifth) Meeting

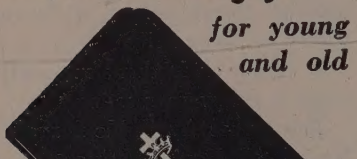
There are few phases of the church's program in which the rank and file of church members are less interested than higher education, especially that phase of higher education which is known as the church college. Many members realize that theological seminaries are essential for the training of ministers, but they wonder whether ministers might not just as well receive their preliminary college education at tax-supported institutions.

This leads to some important questions: Why should the church establish and support colleges and theological seminaries? For which professions or callings do church colleges prepare students? Do the results attained by church-supported colleges justify the large expenditure of church funds necessary? Why should young people be guided to attend church-related colleges rather than others? Well, what are the facts?

The Brotherhood topic next month will seek to answer these and many other questions related to Christian higher education.

An Easter Gift

for young and old



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Prayers from the Middle Ages
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The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

The excellent topic written by Dr. Orville Dahl could not possibly deal with individual institutions. That the discussion of the topic may be specific rather than general, a committee should be appointed to find answers to the questions listed below. These questions and their answers should then be inserted at the proper places of the topic presentation next month. Here are the questions:

1. How many college graduates are members of our congregation? How many attended Lutheran colleges? How many attended other church-related colleges? How many attended tax-supported institutions?

2. How many young people of the congregation are now attending college? How many are in Lutheran colleges? In other denominational schools? In tax-supported institutions? Who are the congregation's college students?

3. How many sons of the congregation are enrolled in a theological seminary? Who are they? How many sons of the congregation have been graduated by the theological seminaries? Who are they?

4. What is the name of the Lutheran college to which our congregation is giving financial support? Where is it located? What is its size?

5. What is the approximate annual budget of the congregation's college? What percentage of that budget is supplied by the church in the form of appropriations?

6. What are the special problems of your congregation's college—finances, endowment, buildings, equipment, leadership, enrollment, etc.?

7. What encouragement is given to young people of your congregation to attend the church's college?

8. What are the special problems of the theological seminary which your congregation is supporting?

Pastors will be glad to help members of this special committee find answers to the questions. If necessary, an inquiry may be directed to the college and seminary.

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Lutheran Encyclopedia

The Lutheran Encyclopedia, planned by the Lutheran World Federation, was envisioned at the LWF's executive committee meeting in Vienna as "a reference work on Lutheranism in all its phases" and "a collection of authentic and objective statements concerning the Lutheran church. This was the view of Dr. Julius Bodensieck, internationally known theologian of Wartburg at Dubuque, Ia., who accepted editorship of the encyclopedia last Sept. 1.

1955 Overseas Relief

Setting their sights at a record high target, major Protestant and Eastern Orthodox churches of America are asking $9,500,000 in cash for 1955 programs of relief and reconstruction in overseas areas of need.

This was announced on Feb. 1 by Harper Sibley, chairman of

Church world Service, coincident with the launching of the 1955 United Appeal.

Highlight of the 1955 appeal will be the "One Great Hour of Sharing" observance on Sunday, March 20, with special services in thousands of American churches, at which special relief offerings will be made. Literally millions of church-goers will join in this simultaneous outpouring of Christian American friendship and compassion for their hungry, homeless and destitute brethren of other lands, victims of the ravages of war, floods, famine or other national disasters, and for other emergency services of a similar nature.

●

Catholic Interest in Finland

The Roman Catholic Church has demonstrated a "growing interest" in predominantly Lutheran Finland since the end of World War II, according to the Information Service of the Church of Finland in Helsinki. It points out that the Roman Church has established a "propaganda center" known as "Stadium Catholicum" and a popular English school in Helsinki. The latter "is quite popular because all courses are taught in English," the information service explained.

On the other hand, the Lutheran information service pointed out that most Roman Catholics in Finland are foreigners who live in urban areas, and that, according to an unofficial statement by a leading Roman Catholic prelate, "the Roman Church has no possibilities of success in Protestant Finland." It added that, according to the Finnish Statistical Year Book, the Roman Church had 1,732 members in Finland in 1952. In 1880 the Catholic membership was 2,330.

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Theme With Variations

A visitor was making conversation with the preacher's little son.

"Tell me, does your father ever preach the same sermon twice?"

"Oh, sure, but he hollers in different places."

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